5. The slayer of YRITRA, the showerer of benefits,
the giver of wealth, the invincible, the effused *Soma*
proceeds (to the pitcher) as (a horse) to battle.
6. The divine *Sor/ia.* when effused by the priest,
hastens in his might * to the pitchers for INDEA.

XIV. (XXX^III.)

iy deity, and metre as before.

7. -This *Somciy* the showerer of benefits, the
chariot,[3] dashes through the woollen fleece, bearing
(to the worshipper) thousandfold food.
8. The fingers of TKITA effase by the stones this
green-tinted juice for INDRA'S drinking,
9. The ten fingers/ eager in the work, express
that *(SOMO),* and by them it is purified for the ex-
hilaration (of IXDRA).
10. That *Soma* sits down amongst human beings
like a falcon, hastening as a gallant to his mistress.
11. That exhilarating juice beholds all, — *Indu^*
the child of heaven, that percolates through the
fleece.

: The Sima Teda, reads *manJiayan* for *Jttan7tatid.* Say an a takes the latter as *malidn.* I hare rendered it by *maltaificena* as Srlyana does in IY. 17. 1. The St. Petersburg Diet, explains it as an adverb, *ci* geru, leicL!, bald, prompte."

c Sama Veda, II. 5. 2. 4. 1, 2, 4-G, o.

1 Sayana gives the etymology of *ratfurn* as *raiiJisnt-*

*sicabhdra^*
= " swift/'
[4] *Harii* is given in the ^*Faiglt.* II. o. as a synonym of
[f]'a finger." Sayana explains it etymologieally as *JititVKS-s*
IhdrSy "grasping/[3] Bonfcy takes it as [tf] der goldbeiingte."